

## The Mental Alchemy of the Five Elements



This is my interpretation to Grandmaster Hwang Kee's notes on internal Alchemy. He mentions these 'skills' but does not go into great detail. So after years of research, I'm presenting them in the most logical way I can. These 'skills' were part of his explanation on deep meditation. When you approach meditation seriously these are the higher levels you pass through.

In his chapter on Mind training Grandmaster Hwang Kee details different methods and higher levels of meditation.

### **Mungyum haenggong bup: The silent thoughts technique.**

This is the basic method of observing one's breath and freeing the mind through observation of simply inhaling and exhaling and focusing on that.  
Jungshin tong-il-bup: The consciousness unification technique.

Similar to the above technique but the focus is on naturally being in the moment in anything you do. It begins however with meditation.

He mentions that this form is the precondition for the stage of 'mua' non self.

### **Baegil gido: Hundred day meditation**

This method is extreme and involves fasting, praying and meditating. The concept of prayer is to come into unity with some force outside oneself. He advises this is a difficult method and due to its extremity can cause adverse effects.

### **Mua the state of non self**

He states that Mua is the highest goal of mind training. Likening stillness meditation to an agitated glass of dirty water, if one remains still, thoughts will settle and the mind will clear.

### **'Breathing forms the waves that carry the mind' – Hwang Kee**

"As these waves gradually become more calm, the mind likewise calms down. Then this happens, it is like the clear surface of water that reflects all the images under Heaven."

He goes on to state if one keeps deepening their practice then they can achieve 'supernormal vision and hearing' you can then train your mind to see a large screen. This leads to the ability to have precognition and other extraordinary abilities. He warns of the Ego's attempt to regain control with negative and distractive thoughts he referred to 'maidens and demons'.

Staying true to your training then you become aware of the 'samjae' Heaven, Earth and human connection. Then after passing these following levels one will be able to 'see previous lives and into the hearts of others'

**Wood – Mokshijae 木試才 Wood Test Skill/talent** – The element wood is associated with anger. Just like fire needs wood to burn, so, too, does anger. As with all emotions, we do not want to suppress them; nature gave them to

us for a reason, but it is equally important not to let them get out of control. To pass the wood test skill, take away the fuel, and the fire dies out; focus on being centered, and the anger subsides. Transform the anger into compassion. Compassion for others leads to propriety.

**Fire – Hwa-Ipjeok 水受牌 Fire Entrance Record** – Joy is the emotion associated with fire. As with all of the elements, we want to have balance. We want to cultivate our center, finding joy where ever we are. Even the most mundane tasks can provide us with joy, if we apply the proper attitude. Focus on the present moment; find joy in the simplest things. Don't chase happiness. Invite it in, and you will pass the fire entrance record. The virtue associated with fire is propriety. When we have empathy and compassion for ourselves and others this leads to respect (propriety) which transforms the heart.

**Earth – Toseunggeup 土昇級 Earth Ascending Level** – Pensiveness is associated with the Earth element. The Earth element can be grounding, or when deficient dreamy. As with all of the emotions, we must be sensitive to our present level of centeredness, and adjust ourselves accordingly. Aspirations are important but to turn our dreams into our reality we must balance aspiration with perspiration. In other words, dreams are nothing without being grounded in action. Acknowledge the present, take appropriate action and center yourself, to pass the Earth ascending level. The virtue associated with earth is faith. When we have empathy and compassion for ourselves and others this leads to respect (propriety) which transforms the heart and strengthens our faith.

**Metal – Geumsureon 金修練 Golden Cultivation**– The metal element is associated with sadness. It is natural to feel sad at times, but it is important to acknowledge the emotion, let it happen and let it go. Instead of letting the sadness overwhelm us, we can cultivate the emotion and turn it into

something positive, like the alchemist who turns the metal lead into gold. The virtue associated with metal is justice. When we have empathy and compassion for ourselves and others this leads to respect (propriety) which transforms the heart and strengthens faith. Our faith allows us to believe and gives us the motivation and confidence to act righteously, just, and in harmony with our higher self.

**Water – Susubi 水受牌 Water Reception Pillar** – Fear is the emotion associated with water. Crying and bladder control, weak knees are all effects rooted in fear. Fear happens when we are thinking outside the present moment thereby protecting our minds into imaginary situations. You cannot have fear when you are centered. Also fear affects the posture, usually making you hunch your shoulders; straighten your posture like a column (pillar), breathe and center yourself and you will pass the water reception pillar. The virtue associated with water is wisdom.

### **The cycle**

We cycle through these phases until we reach stages. Phases are temporary stages are permanent.

Empathy and compassion for ourselves and others leads to respect (propriety) which transforms the heart and strengthens faith. Our faith allows us to believe and gives us the motivation and confidence to act righteously, just, and in harmony with our higher self. Justice develops wisdom and wisdom deepens our compassion. As our wisdom grows, we can see past illusions and outward manifestations of our inner selves. Wisdom allows us to see past each person's mask and have compassion for their transgressions and struggles. Each time we complete the cycle of the five elements our true nature becomes more brighter or as Grandmaster Hwang Kee would say more 'luminous'.

To break this down to Western speak, meditation allows us to reconnect with our center. When we quiet our minds, we hear not with just our ears but with our inner selves. When we quiet our minds to the noise and distractions, we can hear whispers of the source. This then speaks to us louder and louder through our intuition. We become more intuitive, compassionate and connected with everything and everyone.

Including the 'source'.

May the 'source' be with you. 😊

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